

duty, making it his family prayer, no more need be left in the house than often stay in the kitchen to "see after breakfast:" and if at ordinary Prayer time the missionary finds himself in too remote a part to be called to reach his central Church—that outstation will reap the benefit.

Obedience to this part of the Church's order would also have the effect of causing to be read and heard far more of Holy Scripture than the most boasted private persons habitually read. The lessons alone would give 1460 chapters—The epistles and gospels for Sundays and Holy Days amount to about 170 more portions of the Bible—which would be heard or read annually: while monthly 150 psalms, and daily four canticles would go up to the praise and glory of God. In all 4990 chapters of God's word in the year, not counting short opening sentences and other passages which must be included in the services of the Church: or more chapters than the most zealous reader would peruse if he went through the Bible once every quarter of a year. When I look at this subject in this light, I cannot help asking—

1. Are we doing justice to the system of the Church of which we are the sworn servants?

2. Is it fair to allow her system to be judged, by those outside, as a whole, when in fact we carry out but little more than *one seventh*.

Yours truly,

"DAILY SHALL HE BE PRAISED."

*Messrs. Editors.*—How pleasant it is to find "the sheep that was lost," is known by daily experience, and taught by the good Shepherd Himself in the Holy Gospel. I have just seen an article that has done my heart good; it is headed: RETURN OF MR. PALGRAVE AND MR. AENOLD."

Five and twenty years ago, one of these was my occasional play-fellow; together we strolled on the shore of the German Ocean; together we clambered over the leaded roofs of the grand old Church of the native parish of his mother and mine—both now saints in rest. He went to Oxford and remarkably distinguished himself, but just as all his friends expected to see his work for the Church—which he was always believed to love—he took a commission in the army, and went to India. On the voyage he became a pervert to the novelties of Popery, and returning to Europe spent years at Rome in preparing himself for work as a Missionary of his new creed. Noble, self-sacrificing and learned, he went single handed to teach the name of CHRIST to the Bedouin Arabs. By what course Divine Providence led him back to the true fold I am, as yet, uninformed. In the name of the Church, however, let us all rejoice! "For this thy brother was dead, and is alive again; and was lost, and is found."

SABADOS.

*Rev. Sirs.*—Thê letter of "Anti-Synod," in the last Church Chronicle is a most damaging one, i. e. to the cause which Anti-Synod professes to defend, not to that which he so virulently impugns; for, if it is a fair representation of their views and feelings, it exhibits in a most strong light the unhappy spirit which animates the Anti-Synod party.

The writer after a few preliminary remarks, proceeds to make a contemptuous allusion to the conduct of him, whose office our traditions and belief tell us, should shield him from any disrespect at the hands of Churchmen. He says: "In that memorable exhibition before our Provincial Legislature, the Bishop ingloriously failed to obtain the sanction of law," &c. Now, if our Bishop did fail, as other great and good men have often failed, in a first attempt to establish a great and good cause, it was certainly a failure of which he has no reason to be ashamed, to which no person who knows anything at all about its past or present effect, would apply the term "inglorious." On that 'memorable' occasion when the Bishop made as eloquent and forcible a speech as I have ever been privileged to hear, I sat by the side of an Anti-Synodite who confessed to me that his lordship had argued his cause well, and who allowed me to see that his previous views had been much modified by the arguments